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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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A U M

Who then are the true philosophers? Those who are lovers of the vision of truth.
—PLATO

THEOSOPHY

Vol. XLIII November, 1954 No. 1

BOOKS OF SYNTHESIS

THE publication of *Isis Unveiled,* in 1877, was like the throwing of a mighty magic searchlight upon the heterogeneous fragments of a mosaic broken and scattered about the world. Its light shone bright and merciless—as does the impersonal light of Truth. Prophetically, it bespoke the doom of despotic authority in both the fields of Science and Religion. It revealed the ephemeral nature of men's worldly objectives. It explained—in accordance with the "laws of nature" and the "logic of evolution"—the world of *effects.*

The Secret Doctrine, the second major work of H. P. Blavatsky, was published in 1888. Its light was of another order—comparable to the earlier work as the searchlight compares with the light of midday sun. Prophetically, again, H.P.B. refers to this later work as a textbook for the future. Its Dedication, universal in scope, is: "To all True Theosophists, in every Country, and of every Race, for they called it forth, and for them it was recorded."

Disregarding the heterogeneous phenomenal elements of the universe of "fragments," she reveals the world of *causes*—the ideative pattern underlying the universal pattern as a whole: one homogeneous Substance-Principle as the root of all; the omnipresent Reality permeating all, containing all, the source of all. Religion, Law, Truth are timeless concepts. Religions began, laws were instituted, truths were conceived. True Religion cannot be exclusive, since the meaning of the word is to *bind back to the source.* Law, symbolized by the blindfolded goddess of the Greeks, is in the true sense merciless, that is, impartial; Truth, for which the sun is fitting symbol, is impersonal. The ideal of

practical human brotherhood is possible only as an understanding is gained of essential unity and inherent justice. The development of this understanding, the acquirement of self-knowledge, is the subject of the third of the Three Fundamental Propositions of the Esoteric Philosophy, presented on pages 14-20 of *The Secret Doctrine.*

In the light of these Propositions, the aim of the author stands clear:

> To show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

Thus, in H. P. Blavatsky's two major works, we find represented slightly differing phases of theosophical education. In 1875, the first task was to turn the highly developed critical faculties—flourishing during the "age of science"—in a new direction, to revaluation of the philosophies and psychologies of the ancients. In *Isis,* startling evidence was provided that "the essential is forever the same," and that the evolution of the soul is not a random, uneasy promenade from simple physical forms to complex intelligence. Instead, an awe-inspiring perspective of eternal cyclic progress was suggested, each age finding, in the teaching of its sages, a true comprehension of the meaning of the mysteries of life. Modern thought, viewed in this light, revealed much of presumption and shallowness, while a hope was yet instilled that the true synthesis of the nineteenth and twentieth centuries would in time emerge.

So, from the criticism and iconoclasm of *Isis,* H.P.B. proceeded to a full affirmation of the *Secret Doctrine,* with appropriate use of that title, and in this way demonstrated once again the processes which each individual must pass through during his own quest for truth. Inquiry leads to analysis and criticism, while analysis and criticism demand integrity and discipline of the mind, and, finally, from a distillation of all these, grow the powers which make a synthesis of meaning possible.

A PHILOSOPHY OF NATURE

MUCH is said in Theosophy about the importance of being "natural," and of learning the ways of Nature. *The Secret Doctrine* speaks of the "Religion of Nature" as the noblest of all, and an article attributed to one of the Adept-Teachers observes: "It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds."

But what can this mean, the "spiritual and psychic blending of man with nature"? To what practices, what reflections, are we invited? We may find words enough to go with the injunction, yet the application of them may be difficult. For if correctly executed, this "blending" is said to "reveal fundamental truths" of an import so great as to wash away the frictions and controversies born of our common life.

Thoreau was a man of nature, so that something, perhaps, is to be learned of him, should we decide that a literal reading of the text be useful, if only as a kind of experiment. In *Walden,* Thoreau wrote:

> I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan—like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. . . .
>
> Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast, or breakfast, gently and without perturbation; let company come and company go, let the bells ring and the children cry—determined to make a day of it. . . . If the engine whistles, let it whistle till it is hoarse for its pains. If the bell rings, why should we run? We will consider what kind of music they are like. . . . If you stand right fronting and face to face to a fact, you

> will see the sun glimmer on both its surfaces, as if it were a scimitar, and feel its sweet edge dividing you through the heart and marrow, and so you will happily conclude your mortal career. Be it life or death, we crave only reality. If we are really dying, let us hear the rattle in our throats and feel cold in the extremities; if we are alive, let us go about our business.

There can be little doubt that Thoreau found a way of blending with Nature. Where else did he obtain his terrible and beautiful honesty? Here was a man in whom the very contact with natural life generated an enduring wisdom: he found that the acts of daily living might be acts of devotion:

> Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora as the Greeks. I got up early and bathed in the pond: that was a religious exercise, and one of the best things I did. . . . Morning brings back the heroic ages. I was as much affected by the faint hum of a mosquito making its invisible and unimaginable tour through my apartment at earliest dawn, when I was sitting with door and windows open, as I could by any trumpet that ever sang of fame. It was Homer's requiem; itself an Iliad and Odyssey in the air, singing its own wrath and wanderings. There was something cosmical about it; a standing advertisement, till forbidden, of the everlasting vigour and fertility of the world.

The imagination of the New Englander sings on, making his reader know that to blend with Nature, you must bring something with you—an offering of the mind as well as of the body. Then there are questions which arise, such as whether Thoreau, with his easy austerity, makes us uncomfortable, or simply envious of those glorious days of uncomplicated freedom—days which were "not days of the week, bearing the stamp of any heathen deity, nor were they minced into hours and fretted by the ticking of a clock. . . ." It is not every man who can find a wilderness in which to search the mysteries, a mile or two from his door. And Thoreau's Concord, with all its shortcomings, and the narrow stolidity of the farming folk, seems an Arcady in contrast with our modern "villages," so everlastingly and inevitably "in touch" with the roar and ruin of the world.

Yet anyone who longs to learn the blending of himself with nature will surely be grateful to Thoreau, for here is a man who gives us some kind of measure of the accomplishment itself. What sort of trade might we make with Thoreau, our wisdom for his? How much

has he understood of the secrets we try to fathom? Could we exchange places and do as well? This matter of blending, alas, is not a profession but a deed. Its testing lies in actual harvest of understanding, which makes a man different, wiser, better, throughout all his days.

The troublesome part of understanding lies in its counterfeit of imitation. Many men have gone into the woods and have returned to the world without having found their Waldens, or even having suspected that a Walden might have been there. Moreover, it takes a Thoreau or a Whitman to be unworried enough to throw away the clock and let the hours be counted by those who find their passage worth the trouble. There is, also, an element of *daring* which must contribute to the blending with Nature. And to come to rest upon her bosom requires certain absolute fidelities, such as an equal sharing of her concerns. This is a world in which Nature is continually violated, in principle and in fact. The man who loves Nature and would work on with her will have to bear each outrage she suffers. The agony of the groaning earth is the price the devotee must pay. His cares become the natural cares of the lover of life. There is love and constancy, but stern resistance as well. Most of all, there is the cleaving to reality of which Thoreau spoke. The courage to live, the courage to die—to be true to the feelings of one's heart in both—this is not easy to come by.

The impassive calm of a summer's day, the impersonal fury of a storm, the frightening countenance of violent death and all natural catastrophe—these must be the mysteries by means of which Nature instructs us in the distance of her secrets from our ordinary ways of life. Can we see order and wisdom in all this diversity? Are we ready to walk alone in the forest on a dark night? Would we prefer to die of the poisons of civilization, rather than in a tiger's jaws, or hopelessly lost in some barren land of wasting cold? Would we take Nature as we find her, for better or for worse?

The meaning somehow grows that to blend with nature is to be a person of unfearful and unexpecting mind. To accept, that is, the Karma of the hour, the day, the century, and to find it, if not good, at least the just and proper material of our outer lives. We could, perhaps, if we knew how, each one of us, write a *Walden* from our deep perception of our fellow men. The grain of human nature, one suspects, is subtler, even, than the animate fields and hills, the rivers, seas, and airs above. For here are mysteries compounded of memory and imagination, the torn and ragged hopes, the desperation and the misery of

evil-doers who wish they could be free. Here, also, although of another sort, is a blending to be accomplished.

To forget oneself is the very genius of Nature, in all her affairs. She has neither pride nor humility, and her comparisons are made with complete honesty of purpose. The associations of Nature are the most catholic of all, for hers is the great chain of being which respects, for its function, every form of life. The notion of status is unknown to Nature. She has even a grand neutrality toward virtue, save only the virtue of obedience to the law of the nature of things. It is doubtless the direct and open dealing, without deceit or pretense, that enables Nature to arouse awe and wonderment—finally, a philosophic quest.

Our Need for the Earth

The chromium millennium ahead of us, I gather, is going to be an age whose ideal is a fantastically unnatural human passivity. We are to spend our lives in cushioned easy chairs, growing indolent and heavy while intricate slave mechanisms do practically everything for us as we loll.

What a really appalling future! What normal human being would choose it, and what twist of the spirit has created this sluggish paradise? No, I do not mean that we should take the hardest way. Compromises are natural and right. But a human being protected from all normal and natural hardship simply is not alive.

How wise were the ancients who never lost sight of the religious significance of the earth! They used the land to the full, but their use was not an attack on its nature, nor was the ancient motherhood of the earth ever forgotten in the breaking and preparing of the soil.

They knew, as all honest people know in their bones, that in any true sense there is no such thing as ownership of the earth—the mother of life as the ancients personified the mystery, the ancient mother in her robes of green or harvest gold and the sickle in her hand.

—Henry Beston

DIALOGUES BETWEEN THE TWO EDITORS

[Discussion under the above title originated in *Lucifer,* issue of December 15, 1888. *Lucifer* was then in its third year of publication, edited jointly by H. P. Blavatsky and Mabel Collins—the latter best known to Theosophists for her *Light on the Path.* From the perspective of Theosophical history it is interesting to note that, as of this date, Miss Collins accepts quite naturally and completely the role of pupil to H.P.B., though a year later she became embroiled in Prof. Elliot Coues' ambitions to supplant H.P.B.'s influence by securing leadership of the T.S. "Dialogues" was last reprinted in THEOSOPHY 31: 435.—Eds.]

ON ASTRAL BODIES, OR DOPPELGANGERS

M. C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

H.P.B. Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (I) Man has his "double" or *shadow,* properly so called, around which the physical body of the *fœtus*—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu,* with the corpse. It is this which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we have agreed to call *lingasarira,* but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

M.C. Why Protean or Plastic?

H.P.B. Protean, because it can assume all forms; *e.g.* the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialised grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's "*Astral*" or Protean body.

M.C. But how is this astral body created?

H.P.B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M.C. And what about the second?

H.P.B. The second is the "Thought" body, or Dream body, rather; known among Occultists as the *Mayavi-rupa,* or "Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama,* the element of desire. It is *dual* in its potentiality, and after death forms what is called in the East, *Bhoot,* or *Kama-rupa,* but which is better known to theosophists as the "Spook."

M.C. And the third?

H.P.B. The third is the true *Ego,* called in the East by a name meaning "causal body" but which in the *trans*-Himalayan schools is always called the "Karmic body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad,* nor is it Manas proper; but is, in a way, indissolubly connected with, and a compound of the Monad and Manas in Devachan.

M.C. Then there are three doubles?

H.P.B. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the manvantara unless Nirvana puts an end to it before.

M.C. But shall not we be asked what difference there is between the

Mayavi and *Kama rupa,* or as you propose to call them the "Dream body" and the "Spook"?

H.P.B. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion body," merges after death entirely into the causal body or the conscious, *thinking* EGO. The animal elements, or power of desire of the "Dream body," absorbing after death that which it has collected (through its insatiable desire *to live*) during life; *i.e.,* all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama rupa.* Our Theosophists know well enough that after death the *higher* Manas unites with the *Monad* and passes into Devachan, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

M.C. Is it all that can be said upon the subject?

H.P.B. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

M.C. Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi rupa?*

H.P.B. It is; because produced by the thought of the dying man.

M.C. Is it unconscious?

H.P.B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.,* the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who

is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact.*

M.C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H.P.B. This is impossible. The "Double" cannot act, unless the keynote of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form, then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—being made to caricature or distort your thought.

M.C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H.P.B. Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even

caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link —a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality. It is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed —else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers

are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that "person" alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi rupa,* but the ordinary man does not, except in very rare cases. It is called *Mayavi rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs,* is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa,* a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M.C. But supposing the evil-wisher to have a very strong will, without being a *dugpa,* could the death of the other be accomplished?

H.P.B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil like a seed fallen by the way and ready to sprout at the first opportunity.

M.C. But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

H.P.B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules —for even they have *rules* they have to abide by—but not with those

who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

M.C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

H.P.B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M.C. Why is this so important?

H.P.B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

"THE DREAM-ARTIST"

When I think (back over my dreams), I realize what a master in taste and drawing and color and arrangement is the dream-artist who resides in us. In my waking hours, when the inferior artist is in command, I cannot draw the simplest pictures with a pencil. I cannot bring before my mind's eye the detail image of any building I have seen, or even the face and figure of anyone I know. But my dream-artist can draw anything perfectly; he can paint with delicacy and truth.

In our dreams—I know it!—we do make the journeys we seem to make; we do see the things we seem to see; the people, the horses, the cats and the whales are real, not chimeras; they are living spirits, not shadows; and they are immortal and indestructible. Everything in a dream is more deep and strong and sharp and real than is ever its pale imitation in the unreal life which is ours when we go about awake and clothed with our artificial selves. When we die we shall perhaps go abroad into Dreamland clothed in our real selves, and enriched by the command over the mysterious mental magician who is here not our slave but only our guest.

—MARK TWAIN

A STUDY IN PREFACES

THE Prefaces to the several books which constitute the authentic Message of Theosophy—the books of Madame H. P. Blavatsky and her co-worker William Q. Judge—all strike a common note. Both writers disclaim any originality for the ideas and doctrines set forth, other than of mere form and expression. Every Preface points to the source whence the teachings have been derived, that source being an unbroken line of Adept Teachers going back into the very night of time. It is this declaration and this attitude which marks the true teacher and faithful disciple, and by the same token the false teacher and the faithless disciple may be known, the latter being loud to assert *himself* as authority and source. A precept in the *Voice of the Silence* contrasts the two attitudes thus:

> The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

In Mr. Judge's short Preface to the *Ocean of Theosophy,* the concluding paragraph is unequivocal:

> No originality is claimed for this book. The writer invented none of it, discovered none of it, but has simply written that which he has been taught and which has been proved to him. It therefore is only a handing on of what has been known before.

Robert Crosbie's Preface to the Tenth Edition of the *Ocean* reveals him as a faithful transmitter:

> The earnest student will do well to study conjointly the writings of H. P. Blavatsky and Wm. Q. Judge; from them he will learn Theosophy pure and simple; will recognize the community of knowledge and complete accord that existed between them and will more fully appreciate the mission and nature of those two Personages.

Mr. Crosbie's Preface also tells why the recognition of the unique value of *The Ocean of Theosophy* was so long delayed. It was due to the purblindness of "latter-day writers" who sought chiefly to exalt themselves and their books. In the words of Mr. Crosbie:

> Some twenty-two years ago, the first edition of "The Ocean of Theosophy" was published by its author, Wm. Q. Judge. Since that

time thousands of books dealing with Theosophy have been published by more or less prominent students of Theosophy, but unfortunately for the public, none of these show the knowledge, grasp and range which is so evident in the present volume,—and still more unfortunately, the methods pursued by these latter-day writers have served to obscure the fact of the existence of an exposition of Theosophy written by a Teacher of that Science of Life.

We turn next to the very first of the Theosophical Prefaces, the one to *Isis Unveiled.* Here H. P. Blavatsky not only points to the source of her unique exposition—the Sages of the Orient—but both she and these Sages point to a source beyond any written or any other form of external record. They point to an *interior* source: the Immortal Spirit of Man himself. We quote pertinent passages bearing on both of these ideas:

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and the study of their science . . . It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old. . . . But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations.

They [the sages of the Orient] showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE.

Centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the giant as he shakes off the Lilliputian cordage and rises to his feet. . . . The day of domineering over men with dogmas has reached its gloaming. Our work, then,

is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology.

Reverting to the Preface to the *Ocean,* it is clear that Judge also referred to the *inner* source of spiritual knowledge, and that he did not wish anyone to accept what he had written as *formally* "authoritative," or as dogmas to be believed. This Preface also indicated that some of his knowledge was acquired at first hand and direct; and it follows that what one man can do, others may also accomplish if they pursue the necessary course. The pertinent passage is:

> Bold statements are made in it upon the knowledge of the writer, but at the same time it is to be distinctly understood that he alone is responsible for what is therein written: the Theosophical Society is not involved in nor bound by anything said in the book, nor are any of its members any the less good Theosophists because they may not accept what he has set down. The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience.

Mr. Crosbie, in his Preface to the Tenth Edition, notes this fact of Mr. Judge's direct knowledge—but also that Judge was *one* who knew, rather than the only true teacher:

> The passage of years has served to show, not only the value of this little book, but the status of Mr. Judge as a Teacher. Everything he has written bears impress of his deep knowledge to every real student of Theosophy. Even the ordinary reader cannot fail to perceive that only "One Who Knows" could have so applied Theosophy to the circumstances and conditions of everyday human existence.

The first sentence of the Preface to *The Secret Doctrine* contains a plain intimation that its author is but the *writer.* This is followed by further personal disclaimers, and unequivocal declarations of the real source and true authorship.

> These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken

> whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.
>
> But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.
>
> It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever heard of the book of Dzyan?

Both *The Secret Doctrine* and the *Ocean* Prefaces have still another important point in common. The authors assert their personal responsibility for what the books contain. In one of the excerpts already quoted, we note Mr. Judge's assumption of individual responsibility for his *Ocean of Theosophy;* and in *The Secret Doctrine* Preface, H.P.B. wrote: "The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it." What is the significance of this assumption of personal responsibility by the authors, in view of their declaration that they are only transmitters of truths having an immemorial lineage? Although this applies generally to all writers and speakers, it is peculiarly applicable to those having a duty to set forth highly metaphysical ideas. While it is true that the teacher aims at clarity of exposition, it is also true that such clarity is never perfect for every student. Nor can anything relieve the reader of *his* responsibility as a *Thinker.*

The strongest factor of individual responsibility arises from the very nature of Theosophy and the method of its impartation. Theosophy is represented as a body of *knowledge,* and as such its appeal is necessarily a rational one. Theosophy addresses itself to the manasic principle—the principle which is the distinctive endowment of the human being. Confused sects and cults usually arise when some psychological experience is the sole basis for the impartations of their founders, a following being built up on the irrational and unverifiable. And this is a negation of individual, manasic responsibility. These founders

point to their "revelation" as warranting unquestioning belief, and in so doing they repudiate personal responsibility; the followers are carried away by strong psychic natures, becoming passive and dependent, and unless checked in time, are drawn into the vortex of glamour. In expressly assuming responsibility for the contents of their books, both H. P. Blavatsky and William Q. Judge served notice to all that they stood ready to uphold and defend what they had written on the basis of its inherent reasonableness, and that acceptance from readers and students must rest on the same basis. As stated in *The Secret Doctrine* Preface: "Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy." Man's power to know is an integral part of his immortal soul. As a precept of *The Voice of the Silence* expresses it:

> Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows,* for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

Bias of Self-Depreciation

As regards ourselves, the teaching of modern knowledge is easily summarized. It proclaims our complete unimportance. And strangely enough the individual person, from his own point of view the most valuable of nature's achievements, has the shortest life. The law appears to be—the more worthless the object the more enduring, the more precious the more ephemeral. The stone outlives the flower, the oak of the forest the man. And the mind which observes and studies all the world contains, which makes the discoveries, which penetrates to nature's secret places, is the most transient entity in the whirling flux of things. It vanishes while the senseless objects of its study endure. The pavement on which we walk has a longer life than we, the buildings outlast their architects, the artist's brush the genius who used it. We perform miracles, but no room is left for the miracle worker. Streamers of idly swaying sea-weed in the drift of its ocean tides, that is what we are, or the breathing of a melancholy tune, its notes in a falling fountain.

There is something peculiar in this self-depreciation. . . .

—Macneile Dixon

WORD PUZZLES

ONE observation which has seemed inescapable during the sketchy investigations of this series is that the most interesting words are those having a certain ambiguity in meaning, at least in usage. And what, after all, could be more natural, from a philosophical point of view? For the words about which there are no arguments do not promote inquiry, which is the proper province of philosophy, and philosophy is more interesting than anything else. The terms about which everyone agrees are apt to be of minimal importance, because they bring to mind no moral or religious overtones—and no challenge to ethical decision. The language of technical science, for instance, is stodgily exact, yet of themselves such words as "test-tube" and "equation" lead to no flights of imagination. Here are "absolute" meanings, but they give little comfort to soul. And this must be because the soul, in order to know its own life, has to be constantly aware of duality, must look in two different directions at the same time. The language of absolutes is not and cannot ever be the language of the questing inner man, but only a comforting jargon of the psyche, since the psychic nature dotes on simplicity and resists any form of deliberate uncertainty. Viewed in this light, most of the terms of formal theology signify retreat from the dual realities of living questions, revealing little of the mind, though a great deal about the emotional states of those who seem satisfied with one-dimensional symbols.

Perhaps, with this background of consideration in mind, it becomes easier to understand the various meanings of *iconoclasm,* especially in relation to the history of Theosophy. In the first place, men who are philosophers are forever breaking up the molds or "images" in the minds of others, simply because they must either continually ask questions or stop being philosophers. And any person firmly wedded to his "icons," whether they be literal or figurative, runs the risk of being mightily disturbed by queries. In the second place, though, and to bring into focus an entirely different dimension, the theosophic philosopher wishes to make constructive use of whatever symbols of religion or science may be turned to serve the purposes of education. So we discover that the Theosophists have often, and to some extent always, been *iconoclasts,* but have at the same time opposed the purely destructive ridicule with which many opponents of theology and science have assailed citadels of orthodoxy.

As an illustration of both emphases we may quote first from an article published by William Q. Judge in the *Path* for December, 1892, entitled "Iconoclasm Towards Illusions, " then from the Preface to the second volume of H. P. Blavatsky's *Isis Unveiled.* Judge develops the necessity for "mold breaking" and excuses the confusion and unhappiness which sometimes accompany it:

> A disposition not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.
>
> Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?
>
> The only reason for hesitation lies in this fear to give pain; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.
>
> Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

In apparent contradiction is the following from the *Isis* preface:

> Were it possible, we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their respective

churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the names of many as heroes, philosophers, philanthropists, martyrs, and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries! These have ennobled Christianity, but would have shed the same lustre upon any other faith they might have professed—for they were higher than their creed. They are to be found at this day, in pulpit and pew, in palace and cottage; but the increasing materialism, worldliness and hypocrisy are fast diminishing their proportionate number. Their charity, and simple, child-like faith in the infallibility of their Bible, their dogmas, and their clergy, bring into full activity all the virtues that are implanted in our common nature. We have personally known such God-fearing priests and clergymen, and we have always avoided debate with them, lest we might be guilty of the cruelty of hurting their feelings; nor would we rob a single layman of his blind confidence, if it alone made possible for him holy living and serene dying.

It is perhaps somewhat *iconoclastic* to present H. P. Blavatsky and William Q. Judge in contradiction to one another, but on the other hand such contrasting quotations force a measure of inquiry into the philosophical considerations involved. Two approaches to analysis suggest themselves. First, careful examination of the context of the statements, with particular attention to qualifications contained within the texts. Second, we may approach the altogether different emphases of the passages with the general thought that there are two sides to every question of importance, and that a theosophical teacher will inevitably stress whichever of these at the time provides the greater stimulation to thought.

Isis, published in 1877, was the initial theosophic work, dedicated to members of the Theosophical Society. Those members were in large proportion recruited from the growing ranks of men and women interested in conducting a comparative study of religions—even though sometimes retaining affiliation with a particular faith. The idea of tolerance for another's belief, then, needed special stress in order that a constructive attitude of open-minded inquiry would come to characterize articles written for Theosophical publications. We must bear in mind that H.P.B. had not made available to the public, nor even to the Theosophists, the message of her *Secret Doctrine.* The mission of *Isis* was to raise questions and call attention to the evidence supporting a claim that the ancients knew more than the moderns in matters of

philosophy and psychology—in other words, to prepare the way. The natural time for presentation of H.P.B.'s full, positive teaching had not yet arrived, for students had not yet learned to use critical intelligence wisely.

Now, if we turn to Judge's statement, we may notice establishment of the following condition for unrestrained *iconoclasm.* Nothing but good results from *iconoclasm,* he writes, "*if* a system that is complete and reasonable be furnished in its place." In the intervening years between 1877 and 1892, that "complete and reasonable system" *had* been furnished in detail, and theosophical centers made available throughout the world wherein its specific study could be carried on. We may surmise that, in the opinion of both H.P.B. and Judge, this monumental effort coincided precisely with a transition point in the evolution of the mind of the human race generally—something to which Judge seems to refer obliquely when he writes that "the day of man's childhood as an immortal being has passed away. . . . His mind has arrived at the point where it must grow."

Next, turning to the *Isis* preface, we will note that H.P.B.'s sympathetic consideration is first of all expressed in relation to the devoted disciples of Jesus of Nazareth, those who gained genuine individual inspiration from the quality of Christ's life and attitude. Men who answered to this description instinctively tended toward a humanitarian interpretation of whatever decrees were furnished by the particular creed of their affiliation; their simple belief in the "infallibility" of the church's integrity stemmed from their own honest, trusting natures. H.P.B.'s heartfelt remarks, then, are an expression of her fundamental attitude, which is one of construction rather than destruction. Yet she proceeds *from* this preface to a thorough denunciation of authoritarianism in religion, a forthright, and one might even say, merciless, attack upon all the representatives of priestcraft who have turned religious symbols into instruments of power. Such theosophical *iconoclasm* is not nihilistic, though, but simply the result of an attempt to further the liberation of the human spirit from thralldom to authority.

The second definition of Webster's *International* identifies the *iconoclast* as a "radical"—in this case one "in opposition to religious use of images or icons." Now, a "destroyer of images" may simply attack cherished beliefs to fulfill a general destructive urge. If so, he is not a "radical" in the pure sense, but only a human being in the grip of a powerful negative emotion. The true radical is, however, rather inevi-

tably opposed to "*religious* images and icons," because he believes that group-symbols and beliefs are misleading, and holds that each individual must construct the framework of his religion, with faith in his own discriminative powers. A radical is thus apt to suspect large political parties and top-heavy sects, not on personal grounds, but simply because he feels that nothing more than false security is ever provided by such superficial agreements as those provided by institutionalized faiths.

Though H.P.B. attacked the typical Christian usage of images and dogmas, she also rendered constructive explanations of all major religious symbolisms. Much of her demonstration of the existence of a "secret doctrine," persisting through all stages of human history, was but a showing that figurative expression, through myth and allegory, glyph and icon, was a natural language for the highest metaphysics. She once quoted approvingly from C. W. King, a contemporary writer, who spoke of the "primary meaning" of a particular symbol as being "imported in its present shape from India, that true fountainhead of gnostic iconography." Elsewhere, too, she speaks of a "remotely pre-Christian Iconography," indicating that the "icons" of ancient times possessed great significance, and, in fact, so great a power that the priests of a later day opportunistically continued the imagery while perverting its meaning.

So, in the final analysis, there is no necessity to attack symbols, icons, or even dogmas, as such, but there is ground for insisting that they be scrutinized by the eye of philosophy. Much of theological literalism would have been avoided if the Christians, in their symbolism, had carried forward the spirit of Indian philosophy; the imagery of the *Bhagavad-Gita,* a far older document than any Christian scripture, has managed for thousands of years to embody reminders of philosophical and religious truth without degenerating into mere formalism. While the Hindu religion has done many spectacular things with pictorial versions of Shri-Krishna, perhaps this has been accepted more in the spirit of art than of religion, it being for the most part intuitively grasped that the representation of a godlike power should be left to the imagination, and not confined by literal descriptions and definitions.

All men have their "icons," whether they be tangible, or simply symbolic ideals. The Theosophist will recognize that here, as in the case of sincerely held beliefs, the aim need not be to destroy them utterly, but rather to encourage their constructive re-interpretation.

YOUTH-COMPANIONS ASK—AND ANSWER

AMONG Theosophical students, there is a tendency to point out the dangers and evils of television viewing. Inasmuch as light and darkness are the world's eternal ways, are there any benefits to be derived from TV?

(*a*) After the novelty of television has worn off, many people who have been accustomed to spending their spare time in creative ways tend to continue to do so—watching only specific programs. Those who had never used their leisure time to advantage simply turned to TV as a new outlet for their passivity. Television misused by indiscriminate overuse is simply a more glaring sign of wasted energy than others. The number of programs of high caliber is slowly increasing. A few examples of different types found in the Los Angeles, California, area, follow.

News Analysis—"See It Now" with Ed Murrow is a weekly documentary concerned with issues of national importance in which Murrow clearly states what his own personal position or prejudice on a given issue is. This seems good, since innumerable commentators present their version of events as the whole truth. He shows the people he discusses in action through film. Of note are his recent programs on McCarthy in which the TV audience has been able to evaluate McCarthy by seeing him at work. About this *Newsweek* (March 29) comments ". . . no political show as damning . . . has ever been done." This type of program has many possibilities.

Sports—Sporting events on TV give a more accurate and complete picture to the viewer than on radio where a schematic and sometimes distorted account is given by an announcer who talks incessantly, whether there is anything to talk about or not. Narration is at a minimum on TV: a novice can learn much about a given sport, a fan may enjoy it more fully.

Drama—The "U.S. Steel Hour" and "Studio One" present dramatic shows that feature excellent plays, sometimes classics, dramatized by outstanding actors.

Variety Shows—Two that feature fine talent are "Toast of the Town," which has opera and ballet stars as well as those who perform in the popular vein, and "Show of Shows," which is highlighted by satirical skits.

College Courses—A class in Shakespeare was offered for college credit by U.S.C. last year. This course proved immensely popular, attracting many people who would otherwise not have contacted college lectures.

Incidentally, there is an inexpensive gadget available (to be attached to one's TV set) which makes it possible to block out the sound of commercials. There is no denying the frequently nauseous quality of the latter. The writer has found that various forms of handiwork as well as housework can be done during these unfortunate periods.

In conclusion, it seems evident that if TV is used intelligently, it will not retard creative development.

(*b*) We have all heard that nothing is either good or bad in itself, but that thinking makes it so. Isn't our attitude towards anything that which determines the effect it will have on us? And, is it not also true that one may learn from anything—"good" or "bad"?

The tendency spoken of to point out the dangers of TV viewing is not without a definite basis, however. If TV viewing is frequently indulged *with wrong attitudes* it will decidedly lead one further along the path of passivity—and passivity we know is one of the worst states we can be subject to, inasmuch as the man becomes less and less the master, and more and more the slave to every outside impression. But, as said, it is not television itself that can be blamed for fostering passivity, but the man who allows himself to become subject to this state. Man is the Chooser, and it is up to him to choose what he will give his attention to, and how he will do it. Therefore, in pointing out the dangers of TV viewing, it would seem that the Theosophist is only trying to call attention to the choices a man himself may make, and not to TV as a thing in itself. A man of a passive nature or tendency brings this tendency with him into all of his contacts, and receives the corresponding effects. Likewise, a creative man will generally receive very beneficial effects from whatever he applies himself to, because of his very attitude.

Thus, whether it is television, movies, or radio, whatever benefits or ill effects are derived are solely the result of the man's use of these things.

(*c*) Television cannot be said to be evil or good, any more than many practices are good or bad. It is what we do with it. The danger lies in the fact that one becomes very passive in being talked at without any thought or effort on one's own part. Radio was bad in this

respect also, but TV takes two senses and often completely captures them, making it impossible to do much thinking or anything else while so absorbed.

Now that the novelty of TV watching has lessened, people of a thoughtful nature are beginning to consider what they'd rather see than slap-stick comedy, quiz shows, mysteries, etc. Television is a valuable means of entertainment and education, but TV must begin to appeal to manas, rather than to the passive, psychic nature.

Unless the thinking man can be aroused, TV will always be a drag on society rather than an aid to further progress. There have finally come to be several programs which could be termed "Manasic." More of such kinds would help to wake the whole industry to a realization of its responsibility for the type of program produced.

(*d*) In part, television reflects the attitudes of the people in its shows, tending to make the audience passive and receptive to all matters presented. As in any age, there are those who see the general trends and are aware of their faults as well as their benefits. Thus some efforts are being made to take advantage of the opportunities offered by the medium of television. We see history being made in the televising of the congressional committee meetings, and in United Nation functions and meetings. These enable the average man to see the processes of government in action: to judge the issues in their living form and to analyze the course of action to be taken. Noteworthy among educational programs for young children is "Ding Dong School."

Thus we can see that there are individuals who do recognize the value of good TV and are seeing that it is available. If we concur in this opinion, we, as individuals, can write to the networks expressing our opinion. It is only through this type of effort that TV will ever fulfill its capabilities.

(*e*) This question seems to work both ways. People often turn from one excess to another. Watching television can become a passive thing —where the viewers are often psychologized. One case in point is that of a young girl who was watching the screen while baby-sitting. She blanked-out in the middle of a horror story and upon coming to her senses discovered she had strangled the child.

The effect, not only of television, but of the movies is also quite evident. One sees nearly all children in the city here carrying toy guns and very capably acting out bloody dramas.

Sad to say, people in general have no standards to judge real educa-

tional entertainment! Their "standards" are based on a desire to be frightened, thrilled, or sensually pleased. Too often, television feeds the psychic nature, instead of the manasic.

Here and there one meets those who have an intuitive grasp, not only of the evils, but of the constructive possibilities in this wonderful medium. Some valuable contributions are great plays, programs of a scientific nature, and how-to-do-it sketches. What we are seeing now is a mirror of ourselves. If our entertainment is erratic or confused, then we are imbued with these questionable qualities.

The philosophy of Theosophy, which includes all other great systems, provides a basis for all kinds of expression, whether intellectual or physical. Theosophy provides a calm, equipoised outlook on all things; and no doubt there will come a time when we will again learn to live for others. Then the greatest adventure will be the striving of the soul (epitomized in all the great classics), and people will know what to look for in the midst of "the world's eternal ways—light and darkness."

If a person's concepts of morals and ethics are to be ever ready for alteration, or even complete change, as his horizons of understanding broaden, how do the very important aspects of discipline and living by principles fit in?

A person capable of discarding those ideas which offer a sense of security for other ideas which bring him closer to truth, of necessity maintains an open mind. However, the claim that one has an "open mind" can stem from a desire to live only in the present and for all the pleasure one can find. The best "security" is found in that part of us that is not subject to change.

The idea of discipline is not alien to man. He inherently wants and desires discipline. For one to progress in any line of direction, he must throw himself whole-heartedly into what he thinks. To do this means that a certain amount of restraint must be exercised upon the lower nature.

The very act of maintaining an open mind involves a great deal of discipline. And in the finding out if present concepts are of value, he must employ discipline. A man can assume the position of that which essentially does not change, but this, too, necessitates modes of discipline.

Are Theosophists being presumptuous in feeling that Theosophy is the Wisdom-Religion?

(*a*) Anyone has the right to feel any way he wants about anything. It is only when he tries to broadcast that Theosophy is "the" anything, with himself an authority, that he has to be very careful. Every Theosophist is an individual, learns as an individual, and should draw his own conclusions about the philosophy as an individual. However, the very nature of the philosophy is such that it assumes the *existence* of principles which supply the real answers to the problems of man and the universe. Then, it was H.P.B. who represented these principles specifically, and in semi-doctrinal terms, and she is responsible for the philosophy as we now have it. Theosophists are inquirers who are seeking the truth, but they need not claim to have found all of it because they read H.P.B.

It seems that a student of Theosophy must at all times remain humble and a true seeker after truth *wherever* it may be found; he need not ignore his intuition—the hidden part of his inner nature—but his intuitions should not be made a basis for claims. For a whole body of people to adopt beliefs and call them "theosophical" is wrong. What an old student of theosophy has gleaned from his studies is *his,* a partly personal and separate thing from the philosophy which he and others are studying. Of course, it is always hard to study in a large group and not be influenced by the others, but H.P.B. said that it was diversity of opinion that would keep Theosophy alive.

(*b*) There is nothing presumptuous on the part of a student of Theosophy in *feeling* Theosophy to be the trunk, or core religion, of all religions. For to feel that Theosophy is of such a character simply means that a student, judging from the background and intuitive insight at his command, has formed a definite opinion. Such, certainly, is the personal right of every human being. By the same token it must be granted that a student of Catholicism has the privilege of holding his religion in high regard without being indicated as "presumptuous."

There is a distinction to be made between feeling and knowing, though. Authority goes along with knowing, for the knower can demonstrate the validity of his claims. The person with knowledge possesses a kind of certainty that is sound, even "matter of fact," but it is not dogmatic.

WISDOM IN SOLAR REVERENCE

It is a well known fact that the pyramids stand square with the points of the compass, and therefore face sunrise at the time of the equinox. It has been found that many of the older solar temples of Egypt faced the sunrise or sunset at the time of the summer solstice. The medieval cathedrals of Europe were also oriented to the sunrise. The old basilica of St. Peter's was so exactly aligned to the east, that when the doors were opened on the vernal equinox, the sun's rays penetrated through the nave, illuminating the high altar.

—*The Stars in Song and Legend*

THE ancient sun-worshippers regarded the Great Spirit as a nature god, identical with nature, and the sun as the deity "in whom the Lord of Life dwells." "The Vedas contain hymns to the sky, the dawn, the sun, forming a kind of ritual, which was chanted by the priests at sunrise and sunset. The rising sun of Egypt was Horus, the child-god; Amen Ra, the sun in his noontide strength; and Osiris, the setting sun. The sun's representative in the Greek pantheon was Helios, afterwards identified with Phoebus Apollo. The Phoenician sun was Baal." Agni, the divine fire of the Hindus is the sun, for the fire and sun are the same. Ormazd is light, the Zoroastrian sun-god, or the Life-giver. None of the ancients, the sun-worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical central Sun-God.

The belief of all genuine occultists from the earliest times to the present day, is that there is a *true* Sun, and that the sun we see is a secondary one. There is a *true center* of which the sun in heaven is a symbol and partial reflection. That which we examine is not a sun at all but is only an appearance, a mere reflection to us of part of the true one. Moreover, the ancients did not believe what our modern science teaches us, namely, that *light* and *heat* proceed from *our* sun. The sun has no more heat in it than the moon or the space-crowding hosts of sparkling stars. It is but one of the myriad magnets disseminated throughout space—a reflector. Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true Sun.

NOTE.—Collated chiefly from Theosophical sources.

The orb of day guards and sustains the animal economy; the true Sun shines into us *through its medium within our nature.* In the true Sun there is spiritual energy and help, just as our own beloved luminary contains the springs of our physical life and motion. Or, to put it in plainer language, there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out. Were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe, withdrawn or removed so as to allow one trifling rent, our whole universe would be reduced to ashes. "*Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly." But this can never be. The protecting shell is of a thickness and at a distance from the universal HEART that can hardly be ever calculated by western mathematicians. And while there is one man left on the globe, the sun will not be extinguished.

The true Sun is the heart of the solar system, and its brain is hidden behind the visible sun. Occult philosophy defines the visible sun simply as a glowing sphere, the real Sun being hidden behind. The invisible Sun is the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. There is a regular circulation of the vital fluid throughout our system of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. "Sunspots" are the reservoirs of vital energy, the vital electricity that feeds the whole system. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, then would every one see the sunspot phenomena repeated every second—due to its contraction and the rushing of the blood.

The Sun is said to give forth seven rays. These seven rays are the entire gamut of the seven occult forces (or gods) of nature, as their respective names well prove. Sushumna, the first of the solar rays, transmits sunlight to the moon. Svaraj, the seventh (synthetical) ray, is the same as Brahma. As each ray stands for one of the creative gods or Forces, it is easy to see how important were the functions of the sun in the eyes of antiquity, and why it was deified by the profane. In the Rig Veda *Aditi* (primordial substance) is the equivalent of "Mother-Space," coeval with "Darkness"—the root of Nature. Aditi is very properly called, in Vedic language, "the Mother of the Gods" (Deva-Matri), as it is from her cosmic matrix that all the heavenly bodies of our system are born—sun and planets. Thus it is said allegorically: "Eight sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth—Marttanda"—our sun. These seven sons—called the Aditya—are, cosmically and astronomically, the seven planets. But these seven were not reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of the real Mysteries, and included neither the sun, moon, nor the earth.

The occult doctrine rejects the hypothesis that the seven great planets have evolved from the sun's central mass—not of this our visible sun, at any rate. The first condensation of cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, in its totality, merely detached itself earlier than all the others, as the rotating mass contracted, and is the elder, bigger brother therefore, of the seven planets, not their father. For the planets were *all* comets and suns in their origin. They evolve into manvantaric life from primeval Chaos, by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary: "Thus the Sons of Light clothed themselves with the fabric of Darkness." Surya, himself a reflection of the central spiritual Sun, is the prototype of all those bodies that evolved after him. In the Vedas he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the one cosmic Element.

Seven planets only were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others. Many more planets are enumerated in the Secret Books than

in modern astronomical works. The planets are the domains of various beings having a mysterious unbroken and powerful connection with man and the globes. Every heavenly body is the temple of *a* god, these gods themselves are the temples of GOD, the Unknown, "Not-Spirit." Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus; but its inhabitants are of their own kind. Our planet, like all those we see, is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians, and others can perceive our little world; because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter. The whole of antiquity believed in the universality of life. But no really initiated seer of any civilized nation ever taught that life on other stars could be judged by the standards of terrestrial life.

The informing Intelligences, which animate these various centers of Being, are referred to indiscriminately beyond the Great Range as the Manus, the Rishis, the Pitris (Progenitors), and so on; and as Dhyani-Buddhas, the Chohans, Melhas (Fire-gods), Bodhisattvas, and others, on this side. There are seven chief groups of such Dhyan Chohans, which groups will be found and recognized in every religion, for they are the primeval SEVEN rays. Humanity, Occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual and physical. Like each of the seven regions of the Earth, each of the seven primordial human groups receives its light and life from its own special Dhyani—spiritually, and from the palace (house, the planet) of that Dhyani, physically. So with the seven great races to be born on it. The first race is born under the Sun, the second under Jupiter, the third under Venus, the fourth under the Moon and Saturn (the dark), the fifth under Mercury (Budha). The seven planets were held as sacred because ruled by the highest regents or gods. They are called "the Heavenly Snails," on account of their (to us) formless Intelligences inhabiting their starry and planetary homes, and so to speak, carrying them as the snails do along with themselves in their revolution. "The seven allow the mortals to see their dwellings, but show *themselves* only to the Arhats," says an old proverb, the "dwellings" standing here for planets.

According to *The Secret Doctrine,* Fohat is the representative of the entire collectivity of the Dhyan Chohans of *sentient life* on the objective plane, and the Manasaputras on the subjective. Thus it is said, "Fohat, the constructive Force of cosmic Electricity . . . has seven *sons* who are *his brothers.*" It is Fohat, the collective Dhyan Chohanic hosts, who guides the transfer of the principles from one planet to the other, from one star to another—child star. When a planet dies, its informing principles are transferred to a *laya* or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new distinct body. The "seven sons" are again spoken of in connection with "the invisible *Logos,* with its seven hierarchies forming one POWER, the inner and the invisible; which in the world of Forms becomes the sun and the seven chief planets constituting the visible active potency." The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is to render into objective expression, as in a photograph, the concealed thought. As the Logos reflects all in the universe of Pleroma, so man reflects in himself all that he sees and finds in *his* universe, the earth. Every universe (world or planet) has its own Logos, says the doctrine. It is explained that the hosts of the Dhyan Chohans, who are the divine Intelligences charged with the supervision of the Kosmos, "form the manifested *Verbum* of the Unmanifested Logos (Word), and constitute at one and the same time the Mind of the universe and its Immutable Law."

"The Lord of Wisdom is Mercury, or *Budha.*" It is a well known astronomical fact that Mercury receives seven times more light and heat from the Sun than does Earth, or even the beautiful Venus, which receives but twice that amount more than our insignificant globe. Mercury is, as an astrological planet, the perpetual companion of the "Sun of Wisdom." Light comes through Venus who receives a triple supply, and gives one-third of it to Earth. Therefore the two are called "twin-sisters," but "the Spirit of the Earth is subservient to the 'Lord' of Sukra (Venus)." This has an occult as well as an astronomical meaning. The *Ego,* made one with Atma-Buddhi, is the "inner god in the temple"—man. Lucifer-Venus as a planet corresponds to the Ego. Lucifer is the Daitya Guru, *i.e.,* the spiritual guide and instructor of mankind.

Our earth was never numbered among the seven *sacred* planets of the ancients, though in exoteric popular astrology it stood as a substitute

for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the sun and moon in the number, though accepted in our day by modern astrology; for the sun is a central *Star,* and the moon a dead planet. The planet for which the sun is substitute is an intra-Mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan. The other, for which the moon substitutes, is a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon. That which makes these planets sacred is their occult influence. Saturn, Jupiter, Mercury and Venus, the four *exoteric* planets, and the others which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the earth, its Gods and Watchers—morally and physically. The visible orbs furnish our humanity with its outward and inward characteristics, the "Regents" or *Rectores* with our monads and spiritual faculties. The three secret orbs (or star-angels) . . . are the gods and guardians of other septenary chains of globes within our system.

It is maintained that the myths and allegories—if once correctly and thoroughly interpreted—will dovetail with the most exact astronomical notions of our day. There is hardly a scientific law which pertains to physical astronomy or physical geography that could not be easily pointed out in the ingenious combinations of their fables. The ancients allegorized the most important as the most trifling causes of celestial motions; the nature of every phenomenon was personified.

The Moon, mother of our earth chain, has a more intimate connection with the mysteries of our globe than even Venus-Lucifer, the occult sister and *alter-ego* of the Earth. Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. The moon is dead only so far as regards her inner principles, *i.e.,* psychically and spiritually. Physically she is only as a semi-paralyzed body may be. She is aptly referred to in Occultism as the "insane mother," the great sidereal lunatic. No symbol, the sun included, was more complex in its manifold functions than the lunar symbol. The sex was, of course, dual. With the Hindus the moon was "King Soma," with other nations it was female, the beauteous goddesses Diana-Luna, I'lythia, Lucina. The whole riddle of the solar and lunar worship, as now traced in the churches, hangs on the old-world mystery of lunar phenomena. The

correlative forces in the "Queen of Night," that lie latent for modern science but are active to the knowledge of Eastern adepts, explain well the thousand and one images under which the moon was represented by the ancients. In every religious system the gods were made to merge their functions as Father, Son and Husband, into one, and the goddesses were identified as Wife, Mother and Sister of the male God. The former synthesized the attributes of the "Sun, the giver of life," the latter merged all the other titles in the grand synthesis known as Maia, Maya, Maria, etc., a generic name.

Not only is the bulk of the Hindu mythology and history based upon and interblended with these two worships; but so also is the Christian religion itself. The difference between the Aryan Hindu and the Aryan European faiths is very small, if only the fundamental ideas of both are taken into consideration. In India the Suryavansa were the solar race, the Chandravansa the lunar race. Rama belonged to the Ayodhya Dynasty of the Suryavansa. Krishna and Gautama Buddha belonged to the line of Yadu and the lunar race. These two celestial lines of descent were by the ancients well understood in all their manifold relationships. In Occultism man is called a *solar-lunar* being, solar in his higher triad, lunar in his quaternary. The sun imparts light to the moon in the same way as the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial.

Ancient worship was never a primitive growth. In the common acceptation of the term neither the Lemurians (Third Race), nor yet their progeny, the Atlanto-Lemurians, had any religion. They knew no dogma, nor had they to believe on *faith.* No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown All, the One central spiritual SUN of Life. It was the Atlanteans . . . who became the first sacrificers to the *god of matter.* The first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. . . . Such was the secret and mysterious origin of all the subsequent and modern religions.

ON THE LOOKOUT

Psychiatry and the Ancients

The publication of papers presented to a Regional Research Conference of psychiatrists at Topeka, Kansas, brings to view some philosophizing of considerable interest to Theosophists. Both Dr. Karl Menninger, who opened the conference with unusually percipient remarks, and Jules Masserman, who contributed a lengthy paper on psychotherapy, evidenced considerable respect for the philosophical and psychological conclusions of the sages and religious teachers of ancient times. In reflecting, for instance, upon his own early days as a practicing psychiatrist, Dr. Menninger remarks:

> I should hang my head in shame to confess that I didn't know anything about the long debates of the Cnidians and the School of Cos over two thousand years ago on this same subject. It is only recently in reviewing medical history that I have realized how time after time succeeding generations have had to relearn what was learned and forgotten before.

Dr. Masserman expresses the same respect for the ancients in more specific terms, showing that every one of the Greek, Indian, and Egyptian deities represented the same psychological forces that Freud undertook to describe in other terms. In his own words, "Thus we have in man's most ancient personifications the prototypes of what Freud regarded as the forces that govern man called, in what he recognized were neomythologic terms, the Id, Ego and Superego of man's own psyche."

The Mystical Face of Psychotherapy

Dr. Masserman continues:

> Nor were our early ancestors far remiss in their empiric understanding of how to alleviate man's conflicts and anxieties. From the ancient temples of Egypt to modern religious shrines, havens of refuge were provided for the harassed, the weary and the fearful, and in these hospices nearly everything we now know was then also applied to help troubled men. For instance, Greece and Rome had quasi-religious sanatoria dedicated to Asklepios the Therapist, a demigod who was taught medicine by the centaur Cheiron, himself equipped for the problems and burdens of medicine by being a horse with the head of a man. Parenthetically, Asklepios and his daughter Hygeia were

eventually slain by Zeus for serving (Gr. *theraps*=servant) mankind all too well. Be their (and our) fate as it may, the composite course of therapy pursued in the Asklepiad sanatoria would proceed about as follows:

First of all, the patient professed his adherence to the cult of the Temple and was received into its faith and protection. Next, he was treated by regulating his food (dietetics), his ablutions (balneotherapy) and his exercise (calisthenics), while at the same time his physical status was being improved by the proper application of wet, dry, heat, cold or massage (physiotherapy) and by administering measured potions of sedative, nepenthic and other drugs. In some of these sanatoria, according to Scribonius Largus and Pliny the Elder, shocks to the head from electric eels seem to have been used in intractable disorders, whereas trepanation and cortical operations were by then a familiar derivative of traditional Egyptian surgery. With most patients, however, emphasis was placed on group therapy through music, dramatics and guided discussions, supplemented by individualized sessions in which the patient, reclining on a couch as was the custom of the well-to-do of the day, hired a philosopher to hear and resolve his perplexities. The topics discussed could well have been the vegetative (psychosomatic), animal (id) and rational (ego-superego) components of the patient's conduct, Plato's ideas as to the hidden role of Eros in his dreams, and how to reorient his daily life so as to re-establish sanity (*sanos*=health) of mind and body. All this occurred in what we moderns like to call the "mystical phase" of psychotherapy.

FURTHER REVIVIFICATION

Having thoroughly warmed to his subject, Dr. Masserman now turns to an appreciation of past medical "classifications," once thought to be no more than medieval obscurantism:

Nor, in considering the taxonomic efforts in our field, can we justifiably maintain our superciliousness about "old-fashioned systems of classification" in psychiatry. For instance, after all his research into the cerebral physiology of individual learning, Pavlov was forced to adopt a classification of temperaments almost identical with that of Hippocrates and Galen—a system based in turn on a concept of regulatory body humors much like our modern idea of the role of hormones. For that matter, we are now beginning again to appreciate that nosologists like Kahlbaum, Mayer-Gross, and Kraepelin were masterful clinical observers still capable of teaching important facts about human behavior to many of our starry-eyed youngsters impatient to plunge headlong—and without a life-belt—into what they like to call "depth psychology." All in all, taxonomy is an essential phase

in our organization of knowledge, and the term is not synonymous with sterility of thought and futility of effort.

With becoming humility, Masserman concludes his paper with an oblique but genuine appreciation of philosophy in men's lives:

> Reflection will reveal how many transference phenomena and verbal and other therapeutic maneuvers resonate with these mystic, irrational but universally wishful and therefore ubiquitous beliefs, and consequently how explosive the result is of any attempt to traduce or abolish them either in an individual or in a society. While it may be too cynical to propose outright that therapy consist in re-establishing these and other of man's essential delusions in proper working order, wise psychiatrists eventually learn—along with wise teachers and ministers—that truly to help a man, one must help him rebuild his own universe of *useful* fact and fancy and, largely on his own terms, his own faith in himself, in his fellowman and in his personally conceived God.

Capital Punishment a Deterrent to Crime?

Lookout for February summarized the reports of a Royal Commission (Great Britain) and Gallup poll (U.S.) on capital punishment, indicating that whereas "the British public is very self-conscious about capital punishment" and definitely receptive to proposals for change, the American public is still "overwhelmingly in favor of" the death penalty. Now, however, an editorial in the Los Angeles *Daily News* (Aug. 9) attempts to alert Californians to the need for a drastic revision of the state laws governing capital punishment. We quote:

> Capital punishment for certain crimes is disapproved by most leading penologists. It is losing approval in most states, but California still retains the death penalty.
>
> Although some lawmakers here do not want to abolish this form of punishment, they disclose their moral uneasiness by seeking new and more "humane" forms of execution.
>
> Lethal gas, for example, has been adopted at San Quentin Prison as a more enlightened method of ending life than hanging or electrocution. Whether it is more "humane" remains a moot question, for only those who die know how they feel at the time.
>
> The point is not HOW a criminal dies but whether his execution solves the problem involved. The problem is whether his execution deters others from committing like offenses.
>
> There is no proof that it does.
>
> Crimes are committed by a variety of people for a variety of reasons.
>
> Violent criminals, particularly those with records of habitual crime,

might be restrained by the fear of punishment if they had any concern for consequences.

But the long, unbroken record throughout human history of crimes of violence, even when the death penalty was imposed for many more offenses than it is now, shows there are certain kinds of individuals who are not deterred.

Aside from the apparent uselessness of capital punishment as a deterrent to crime, there is the question of the actual execution of the penalty.

In this matter, justice is by no means even handed, for the reason that while one condemned criminal may have the money and support to test his case through the most exhaustive court recourse, another may be limited in his appeals because he is poor and obscure and commands no interest from anyone.

The legislature, at its next session, should be asked to study the entire matter, particularly the problems of long court review and the pressures for reprieve or commutation which are so unequally exerted.

It is probably cheaper to do away with a criminal than confine him in a prison or hospital for life, but when his death serves only to gratify our desire for vengeance without protecting us from such crimes as the executed criminal committed, the need for another look at our state laws is indicated.

WESTERN MEDICAL SCIENCE AND INDIAN "QUACKERY"

"My problem," says an Indian doctor to Edmond Taylor in *Richer by Asia,* "is that I am trying desperately to become a quack and I cannot, because of my Western training. . . . Don't imagine that I am one of those Ayurvedic enthusiasts who try to treat syphilis with a pill, or cholera with an infusion of herbs . . . but it is quite possible that some of the Ayurvedic or other traditional remedies have real and beneficial therapeutic effects even if none is an authentic cure for any serious disease. This possibility should be thoroughly explored. . . ."

One instance of such "exploration" is recounted in the *Saturday Evening Post* for June 5. The initial Western reception of this Indian "quack" remedy (Indian snakeroot) is described thus:

A few years ago American doctors began hearing strange tales of a drug made from the long, tapering, snakelike roots of a plant which grows wild in India and other parts of Southeast Asia. This ancient remedy supposedly could relieve the symptoms of insanity, control high blood pressure and aid in the treatment of epilepsy, insomnia, fevers, diarrhea, dysentery, cholera, insect stings, dizziness, hysteria, ringing in the ears, stomach ulcers, headaches and snake bite.

In the United States, as in Europe, most physicians who read these

glowing accounts of medical miracles were quick to dismiss them, generally with a scoffing "Oh brother!"

By early this spring, however, it seemed that the situation had changed. Some of the Indian claims had been disproved, but not all of them. In this country alone, at least four major pharmaceutical manufacturers were importing the snakeroot material by the ton, botanists were roaming through Central and South America to find closer sources of supply, and the drug was being used in one form or another on more than 500,000 patients. Some were getting a concentrated extract made from the roots of the plant—a shrub known as Rauwolfia serpentina—while others were taking pills of a pure, powerful chemical which was first isolated from the roots only two years ago.

Proven Results

Derivatives from snakeroot have been found efficacious in high blood pressure, insomnia, hysteria, and psychoneurosis. Dr. Nathan S. Kline, of Columbia University, observed a test of Rauwolfia and reserpine (a derivative) on several hundred patients, "really sick people," in a hospital for mental disease. He concluded that "there is little doubt that in most people Rauwolfia brings about a change of psychic state. It has proved to be an effective sedative for use in mental hospitals."

Dr. David B. Williams, medical director of Modesto State Hospital (Calif.) emphasizes that although the Rauwolfia drugs are not the answer to insanity, and will certainly not empty our mental hospitals, yet "the value of these substances is already evident. Even if they provide relaxation and tranquillity to only a few of the patients, their impact in mental hospitals all over the world will be enormous."

Says Dr. Robert Wilkins, of Boston University, who pioneered the modern American study of the Rauwolfia preparations:

> We've never had anything quite like them before. They're totally different from the barbiturates. They don't make you go to sleep. Rather, they let you go to sleep. They don't make you groggy or uncoördinated. You can work and move efficiently, and carry on a perfectly normal conversation. You just feel as if you simply don't give a damn.
>
> We have come to recognize that we owe a great debt to our colleagues in India. In the Rauwolfia drugs they have given us a new approach in treating some old diseases which are very common and very distressing. These new agents have already enabled us to improve and broaden our attack on high blood pressure. They are also

proving signally helpful in a variety of anxiety states. You might say that they are good psychotherapy in pill form.

"NATURE CURE" FROM INDIA

The Los Angeles *Times* (June 20) reports from San Francisco:

> A fantastic new drug which stops nausea and hiccups, helps control alcoholics, steps up the action of anesthetics and has a remarkable effect in quieting crazed mental patients was described here today.
>
> The compound is known as chlorpromazine. . . . In many respects it is like the equally remarkable rauwolfia drugs extracted from the snakeroot plant of India. . . . Where rauwolfia is generally slow and steady in its action, however, chlorpromazine usually works in a hurry.

"REVOLT AGAINST THE EXPERTS"

In an article with this title, *Manas* for July 14 notes a trend "of an increasingly percipient analysis of modern man's unfortunate reliance upon 'the specialists'. . . . The 'trend' is critical, but it also finds affirmative expression in writers who attempt to surmount the limits of specialization." Although the *Manas* article is concerned with developments in educational, philosophical, and political fields, the present interest of doctors in the possibilities of ancient Ayurvedic medical lore seems to be a similar "attempt to surmount the limits of specialization." It is also in line with that "research in quackery" which Taylor's Indian doctor considers most "important" to the adaptation of Western medical science to Eastern social needs.

Taylor, himself, speaking of political attitudes, wrote that "it is almost staggering to the Western mind to think that a backward Asiatic nation just emerging from colonialism could pose as a mediator between the power-giants of the West," yet more and more, even in the apparently unlikely field of "scientific medicine," the teachers seem to be ready whenever the pupils appear.

A STRANGE SEA STORY

World Wide Magazine (March, 1954) has published a more than interesting letter from G. Robertshaw, a seaman from Yorkshire, England. The editor introduced the letter with the statement that "sailors, as a class, are inclined to be superstitious—which is not to be wondered at in view of the inexplicable things that still happen at sea."

Robertshaw reported that on March 5, 1941, he received instructions at Manchester Docks to join a freighter called the *Sardinian Prince,* and the following day boarded the boat.

> The *Sardinian Prince* struck me as a splendid vessel, up-to-date in all respects, but I hadn't been in her fo'c'sle five minutes before a most extraordinary feeling came over me; something seemed to be telling me to pack my gear and clear out as quickly as possible. I tried to shake it off, seeing that I'd already signed on, but the idea persisted, becoming stronger every moment. Finally I made up my mind that nothing would induce me to remain; I would go back to the Marine Superintendent and explain what had happened. On my way ashore I ran into the Chief Officer again. He stared at my kit in surprise. "Surely you're not leaving a grand new ship like this," he said. "What's the trouble?" "I'm sorry, sir," I answered, "but I've got a queer sort of hunch about her. I just can't sail in her."

The seaman thought nothing more about the *Sardinian Prince* until hostilities ended. Being interested then to discover if any of the ships he sailed in had been lost, he bought the Admiralty Blue Book of shipping losses, and was horrified to find that on March 16, 1941, the *Sardinian Prince* had been sunk; there were no survivors! The tale, however, does not end here.

Premonition Duplicated

In 1953, twelve years after this catastrophe, Robertshaw met Seaman Len Townsend, a shipmate from his home village whom he had once especially befriended. In the course of conversation Townsend remarked that he considered himself lucky to be alive, and told the following story:

> On March 5th, 1941, I arrived in Manchester Docks from Montreal in the steamer *Manchester Regiment.* The following morning I noticed a ship lying close by, the *Sardinian Prince,* and remarked to the bos'un, "I like the look of her. I think I'll pay off and join her if she needs an A.B." With that I went along to Capt. Taylor and asked if there were any vacancies for A.B.s in the ship. "Yes; one," he told me. "A man refused to join her this morning." I signed on, went aboard, and entered the fo'c'sle, but when I got there I seemed to hear a voice saying: "Don't join this ship; something terrible is going to happen to her." I was so overcome that I hurried ashore and told the Superintendent I wasn't going to sail in the *Sardinian Prince.* About ten days later she was sunk with all hands by a German cruiser. That's why I reckon I'm lucky to be alive!

Robertshaw, of course, was the man who had declined to join that morning, thus creating the vacancy which Townsend was to fill Robertshaw concludes his letter by stating that both Townsend and

himself "would like to have some authoritative explanation concerning the 'premonition,' 'hunch,' 'coincidence'—or whatever you like to call it—which led two young seamen (not normally given to idle fancies) to refuse to sail in a fine new ship, thereby saving their lives!"

THEOSOPHY EXPLAINS

To answer with accuracy would of course require the skill of an Adept, able to see on the plane of causes. One general reply the Theosophist might give is implied in a familiar aphorism on Karma:

> Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world.

The subjective hearing of voices or seeing of visions during waking consciousness might be called a waking dream. H. P. Blavatsky has indicated that "dreams of warning and premonition require the active cooperation of the inner Ego," adding that "They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos" (*Transactions,* 72). In this Robertshaw-Townsend incident, could there have been such egoic rapport between the two men? The Ego on its own plane is said to be practically omniscient, seeing past, present and future as one. This possibility is implied if part (*a*) of the aphorism is applicable. Part (*b*) may also have a bearing. Why did the men feel perfectly at ease about joining the ship until they entered the forecastle? If it was solely impulsion acting from their inner nature that was operative, why did they not in the first place instinctively avoid all contact with the ship? Was it that some psychic clue to the impending disaster was present in that part of the ship?

NO MORE "CITIZENS OF THE WORLD"

The New York *Times* for Nov. 23, 1953, reported that owing to the protest of a local post of the Veterans of Foreign Wars, the phrase "a future citizen of the world" had been dropped from the following pledge recited by students of Summit Junior High School in New Jersey:

> I, a student of Summit Junior High School and a future citizen of the world, promise to obey and uphold the laws of my country and

school. Therefore, I must be loyal, courteous and trustworthy and work for the health, success and happiness of all people.

The basis of the objection, concurred in by an American Legion official, was that the deleted phrase "implied that the students subordinated their United States citizenship to world citizenship." The school principal, Robert E. Woodard, submitted the pledge (which had been used for fifteen years) to a student-faculty committee, which saw fit to strike out the phrase. While declaring that "we like the pledge now as much as before it was changed," the principal pointed out that President Eisenhower and other patriotic citizens had used the phrase to which objection had been taken, and referred to the President's speech last year in Boston where he addressed a meeting on the hundredth anniversary of the Republican Party, stating: "I believe, therefore, that you will agree that my duty as President is to address you, not as partisans, but first, and above all, as patriots of America and citizens of the world."

What Psychological Effects?

The use of *collective* pledges in general need not be discussed here at present, but since students have been advised to erase from their memories the idea of being "a future citizen of the world," one may wonder about the corresponding psychological revision in world outlook the seemingly harmless annihilation of six little words might evoke. Is devotion to the interests of the United States so conflicting with the welfare of the world that one dare not now say, with Thomas Paine: "The world is my country; to do good is my religion"? Last fall Mme. Vigaya Lakshmi Pandit, former United States ambassador from India, tactfully reminded us in an extemporaneous talk over the NBC network that, in dealing with world problems, each should fervently and profoundly realize that *first of all* he is a member of the human family. Only after that intimate universal position has been honestly assumed, should considerations be given to duty to country, race, religion, and kin.

Another Westerner on the "Bhagavad-Gita"

The *Aryan Path* for June recapitulates an address by Dr. Franklin Edgerton, Yale University Indologist, on "A Westerner's Impressions of the *Bhagavad-Gita,*" delivered at the Indian Institute of Culture in Bangalore. Dr. Edgerton praised the *Gita's* greatness "as a work of

literature and its eminent suitability as an introduction to the very best of Indian philosophical thought," mentioned that its "appeal as a religious and devotional work was very wide," and noted that "the motive of the *Gita's* author seemed to be, like that of Buddha, to get his message across so that all could understand it." The reviewer continues:

> Dr. Edgerton praised especially the catholicity of the *Gita.* Not only did it recognize different effective ways of attaining salvation, which different individuals might prefer, or the same individual might prefer at different times; it even stated that worship paid to other gods with sincere devotion was paid to and accepted by the true God. This was one of the fine and inspiring things in Indian thought and certainly more characteristic of it than of Western thought. That was the real tolerance which did not mean indifference.
>
> The Emperor Asoka in the third century had proclaimed in an Edict that one who vilified the sects of others did great damage to his own. He wanted all his subjects to listen gladly to the doctrines of sects other than their own, always looking for the good in them, and he said that the sects should try to live in peace and harmony. Dr. Edgerton thought that it would be hard to find, down to the present day, any European ruler who would think such a sentiment should be commended to the thought of others. He saw in India's "latest great Rishi, Mahatma Gandhi," a lineal descendant of the Emperor Asoka. He had shown the same kind of tolerance for the religious views of others and one of his great points had been urging the people to seek for the good in others' religions.

AN EDITORIAL POLICY—AND GOD

The following proud announcement from the Los Angeles *Examiner,* June 11, fills in part of the story on the recent adoption of the "God clause" in the Pledge of Allegiance:

> The national campaign of the Hearst newspapers and their readers to include the words "under God" in the Pledge of Allegiance to the Flag has all but won. A resolution to this end has been passed by both Houses of Congress and now awaits the signature of President Eisenhower.
>
> * * *
>
> We began this campaign on direction of William Randolph Hearst, Jr., April 28. Less than a month and a half later it has arrived at realization. It is rare for a newspaper campaign to develop so fast and achieve results so soon and it could not have done so had it not been for the tremendous surge of support from our readers.
>
> Leaders of the three great faiths, powerful veterans' organizations,

civic groups, educators and literally thousands of patriotic men and women joined in the demand on Congress to pass the resolution.

* * *

It seems to us that in these times of godless Communism it becomes more necessary than ever to affirm the faith of America and Americans in God, and what better place to affirm it than in the Pledge of Allegiance to our beloved Flag?

Integrity—One Editor's Principle

In sharp contrast to the foregoing, a weekly newspaper (Germantown *Courier*) on March 25 quoted editorially from Bronson Alcott: "The true teacher defends his pupils against his own personal influence. He inspires self-distrust. He guides their eyes from himself to the spirit that quickens him. He will have no disciple." The first item in the editorial column is an open letter to a minister in the community, which reads:

In a letter published on this page last week, you cited the fact that "many churches in this area . . . Sunday after Sunday are only one-third to one-half occupied . . ." And you asked, in effect, if the Courier would join in an effort to stimulate church attendance in Germantown.

Our reaction to your letter is this: first of all, we will be only too glad to urge people to attend church, if the local clergy thinks that any appeal we might make will help them fill their pews, or if they believe that full attendance is a mark of true religiosity. Secondly, however, we are somewhat dubious of the value or wisdom of journalistic exhortation in any sound or genuine effort to rejuvenate religious consciousness among the masses.

What does it all Mean?

Thus the natural query: Can God and church attendance be made popular by legislation and pressure? Further, there are interesting psychological implications in the two contrasting assumptions of editor-reader relationship. The *Courier* continues:

Do you really think that this is a problem that can be approached in the way a newspaper joins in a political campaign or uses its advertising columns to sell soap? The Courier doubts that religion is something that can be "sold," either through newspaper columns or from pulpits. We suspect, rather, that it is something that has to be discovered by the individual in the sacred privacy of his soul; and that when it is so discovered, it does not require advertising campaigns to keep it alive.

RELIGION IS "ULTIMATE CONCERN"

A passage from Rollo May fits in nicely with the *Courier's* argument:

> To make God an entity, a being over against other beings, located in space, heaven only knows where, is a carry-over of a primitive view, full of contradictions and easily refutable. Paul Tillich (theologian) . . . points out that to argue *for* the existence of God implies as much atheism as to argue *against* it. "It is as atheistic to affirm the existence of God as to deny it. God is being itself, not *a* being."
>
> We define religion as the assumption that life has meaning. Religion, or lack of it, is shown not in some intellectual or verbal formulations but in one's total orientation to life. Religion is whatever the individual takes to be his ultimate concern. One's religious attitude is to be found at that point where he has a conviction that there are values in human existence worth living and dying for. (*Man's Search For Himself.*)

TWELVE-YEAR-OLDS, ON "DEATH"

In the eighth of a series of articles on how to explain death to children, Drs. F. L. Ilg and L. Ames discuss the reactions of twelve-year-olds (Los Angeles *Times,* July 22): "Twelve . . . is in many an age of extremes: black or white, all or none, good or bad. . . . Similarly with his ideas of death. . . . To the 12-year-old, good people go to heaven, bad ones go to hell." The article continues:

> However, Twelve is growing up. At this age, more children than at any other age thus far express skepticism about heaven, or just general lack of interest in what may happen after death. . . . For all this professed skepticism or lack of interest on the part of some, nearly half of the 12-year-olds in our research group do have some theory about what happens after death.
>
> As at 11, several believe in reincarnation. Thus: "I think we've been alive lots of times before this, but the minute we die we forget everything that has happened to us and then we're born again."

Although, "in general, 12 is not an age of grave concern about, or great interest in, the matter of death and afterlife," yet it is the age at which children are beginning to think for themselves. Their very skepticism regarding traditional explanations of death and the afterlife is a necessary condition for considering other less orthodox, but more rational, explanations—reincarnation, for example.